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# LUTHERAN MEN

Magazine of United Lutheran Church Men

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OF YOUR  
LIFE?.....**



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# LUTHERAN MEN

Magazine of United Lutheran Church Men

itor

GEORGE R. F. TAMKE  
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## Contents

|                                                       |    |
|-------------------------------------------------------|----|
| Supervisor of 10,000 Policemen .....                  | 4  |
| <i>by Richard L. Peterman</i>                         |    |
| Question 7 .....                                      | 8  |
| <i>by Lindsley Schepmoes</i>                          |    |
| Man to Man .....                                      | 12 |
| <i>by Lawrence M. Reese</i>                           |    |
| Wagner .....                                          | 14 |
| <i>by Miriam Zeller-Gross</i>                         |    |
| Views from Headquarters .....                         | 18 |
| <i>by J. H. Oetgen</i>                                |    |
| ULCM Honorary Life Memberships .....                  | 19 |
| Scouting .....                                        | 21 |
| <i>by Aubrey Mauney</i>                               |    |
| LCMA—a report .....                                   | 22 |
| <i>by Carl H. Jacobson</i>                            |    |
| News of Men and their Activities .....                | 24 |
| What Luxuries Can A Christian<br>Enjoy? (TOPIC) ..... | 29 |
| <i>by Wilfred Bockelman</i>                           |    |

COVER: Superintendent Orlando W. Wilson ad-  
dresses a rally of his Chicago policemen against  
a backdrop of a map of the "Windy City." See  
our story on this ULCA layman, page 4.

PHOTO CREDITS: Pages 7, 13, 20, and 25 (bot-  
tom), *Religious News Service*; page 25 (top),  
*National Lutheran Council*.

**Patrolman, professor,**

**dean, councilman,**

**O. W. W. still**

**serves his**

**neighbors as**

# **Supervisor of 10,000 Policemen**

**by RICHARD L. PETERMAN**

WITH STEADY penetrating, brown eyes fixed upon me, the sturdy, tall, greying man across the expansive desk answered my question, declaring, "The policeman has the same function in society as the preacher, namely, service to the neighbor."

The question was—"Do you see a direct relation of your Christian faith to your vocation as a police officer?"

Orlando W. Wilson, Superintendent of the Chicago Police Department, gave the answer.

Orlando W. Wilson is a Lutheran (who attends Christ the King Lutheran Church in Chicago's Loop) who sees theological implications in every aspect of his daily vocation, supervising a modern police force of 10,000 persons in the nation's second largest city, known for its problems in the area of law enforcement.

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*The Rev. Richard L. Peterman, a former newspaperman, is secretary for stewardship of the Illinois Synod, ULCA.*



Orlando Wilson smilingly accepts his appointment as superintendent of Chicago Police Department from Mayor Richard Daley.

Wilson, who has been in his present post for a year, goes about his task of rebuilding Chicago's police department with a real concern for individuals, a concern that grows out of his desire to serve his neighbor.

He unequivocally insists, "There can be only one motive for any law enforcement officer and that is service. The policeman must have a sense of calling in order to perform his work in the community."

Service has motivated Wilson's whole

adult life, beginning at the age of 20 when he was forced to go to work—due to a financial setback experienced by his father—while a student at the University of California.

He took a position as a patrolman with the police force in Berkeley, California, and thus worked his way through college.

By the time he graduated—with a major in economics—he had decided to spend his life "serving mankind by being a police officer, which provides a unique opportunity to assist people in need and

protect them against harm."

From "pounding a beat" in Berkeley, Wilson went on to become chief of police in Fullerton, California, then to Wichita, Kansas, where as chief of police he gathered about him a corps of young, dedicated, hard working men who eventually became leaders in the field of criminology. Men such as Rex Andrews, now chief of police in Berkeley, California; W. O. "Tex" Ingram, chief of police in Compton, California; Howard Hoyt, department of public safety in Thailand; Theo Hall, state department in Formosa.

The square jawed, coarse skinned superintendent folded his hands to form a triangle and mused, "I'm grateful for my associations with these men; they have taught me much. Then, too, together we've shared many experiences that have been meaningful in my own development as a police officer.

"I suppose that's one of the most rewarding aspects of this life—the fact that one works with people more than with things."

In 1939, after serving his neighbors in Wichita for 11 years, the 39-year-old Wilson went to the University of California to teach in the school of criminology, becoming dean of that school in 1949, a position he held until coming to Chicago last year. He is now dean emeritus.

While teaching at the university he attended Shepherd of the Hills Lutheran Church, Berkeley, California, and served on the church council, with one term in the position of vice president.

Three text books, used widely in schools of criminology, have come from the pen of this Lutheran layman—*Police Records*, *Police Administration*, and *Police Planning*.

During World War II ('43 to '47)

Wilson completed numerous assignments for the U. S. Army. He landed in Salerno on D Day plus 5, serving as a director of public safety restoring order in chaotic cities after capture by the Allied forces.

After the fall of Naples he was sent to England and assisted in planning the invasion and liberation of the low countries and France.

Finally, General Lucius D. Clay—described by Wilson as "a remarkable and fantastic mind"—tapped him on the shoulder to contribute his talents to the Control Council for Germany, composed of representatives of Great Britain, France, the Soviet Union, and the United States, to plan and bring about the restoration of police services in Germany.

"One of our major techniques," he revealed, "was to train German prisoners of war, who were in the U.S.A., to properly function as police leaders. After adequate training in the states, they were sent home to Germany to take positions of leadership in the police forces of German cities."

Wilson also had a hand in the denazification processes that took place in Germany after the war.

Reminiscing, he observed, "Here I saw what I have always contended—environment, spiritual insights, and the mind as determining factors in one's life. What a man will do in any situation depends upon his background in these areas."

When asked to relate this specifically to this day and age, the thoughtful superintendent had a ready answer, "The whole community must work at developing an attitude favorable to the law."

"This responsibility goes beyond the police agencies; it must be the responsibility of the church and the home. For example, I've often been asked the question: 'Why is a boy who is active in the church and Boy Scouts less prone to go

to trouble with the law?"

"My answer is this—that boy does not get into trouble with the law for the same reason he's active in the church and the Boy Scouts, namely, he has a proper home influence."

Wilson, born on a farm in Veblen, South Dakota in 1900, considers his own father, a farmer and grain merchant, the most important influence in his life.

In turn, Wilson has been a strong influence in his own son's life, who at the age of 30 (married and the father of one child) is studying for the ministry.

"I don't," the elder Wilson asserts, "believe it's necessarily a Christian act to give a person what he wants. Consequently, when my son wanted to marry at the age of 20, I said, 'Okay. But if you're old enough to marry, then you're old enough to go to work and pay your own way.'"

"As a result, I believe he's a better man today. He worked his way through college, then received a commission in the U.S. Army, served in Germany and while there decided to enter the ministry. He plans to return to Germany to serve as an assistant pastor after ordination."

As I prepared to separate myself from the precise speaking authority on criminology, I noticed a sparkling, brass-tipped railroad spike on the green desk before me.

"What's the significance?" I queried. Taking a long drag on his cigarette and smiling faintly, he indicated he could tell a joke, saying, "On the last day of 1960 I had a phone call from a Chicago newspaper reporter, asking for verification of a story he had written concerning the changes in the department. I refused. Several days later I revealed the contents he had written in his story."

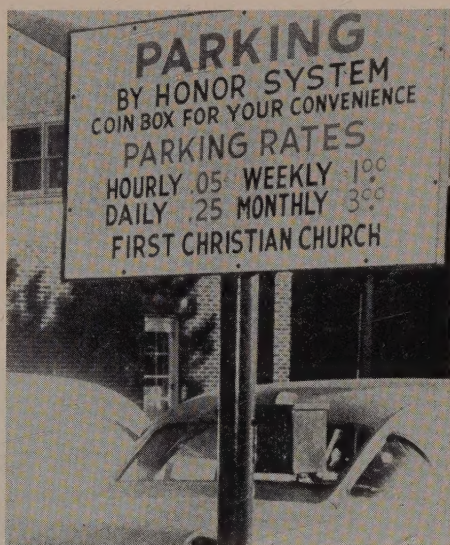
Pausing, he picked up the spike, presented it at me, and continued his story,

"Later that reporter sent this spike, because I had *spiked* his story."

O.W.W., as he is usually known in the Chicago newspaper headlines, has no hobbies.

Someday he hopes to retire "under an appropriate tree in the Pacific, preferably in Hawaii which won the heart of Mrs. Wilson in 1957," when Wilson spent a year teaching at the University of Hawaii.

If Orlando W. Wilson can succeed in communicating his own Christian motives to his men—and with his determination it's quite possible—the Chicago police force might experience a revolution. And the citizens of Chicago—Wilson's neighbors—will be the benefactors.



**MOTORISTS** wrestling with the parking problem also face a tussle with their consciences when using this parking lot operated by the First Christian Church in Effingham, Ill. The lot has neither attendant nor meters but relies on the honor system, with customers expected to drop their parking fees in the coin box on the signpost.

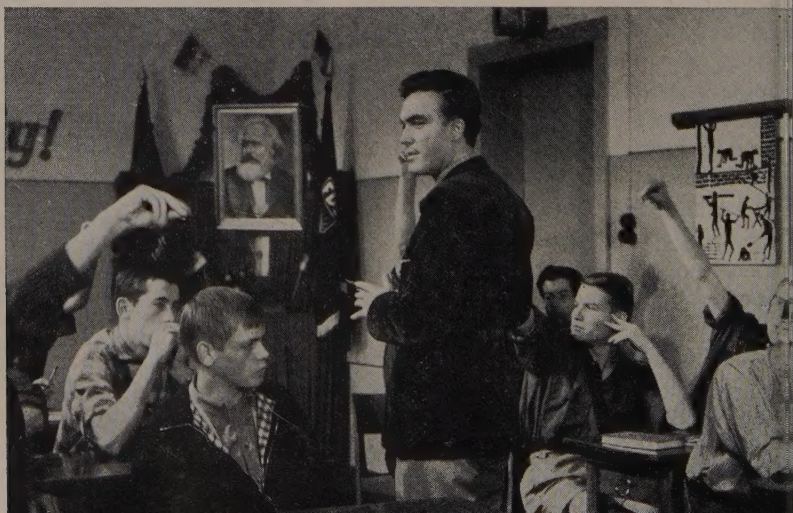


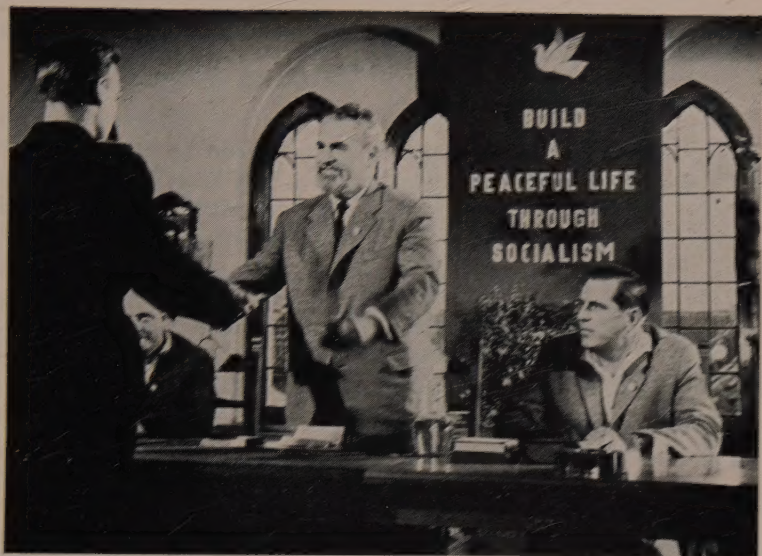
Starring in "Question 7"  
are Christian de Bresson  
and Michael Gwynn.

# Question 7

by LINDSLEY SCHEPMOES

In Herr Starke's classroom, East German students repeat party line of "the facts of science and society." Pastor's son at right remains silent.



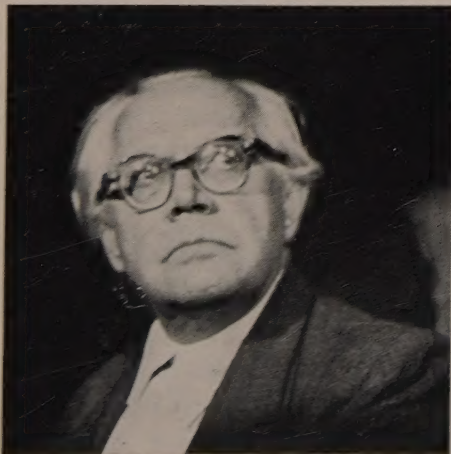


Patrolman Luedtke — given a choice of the church or his job—agrees to name-giving for his baby son and accepts a savings account of 100 marks.

"We have to have him baptized at the socialist namegiving—if not, Herr Pastor, it's the end of my job."

So Hans Erich, the baby son of Patrolman Luedtke, was "baptized" in state ceremonies in the East German village of Osterstadt—with a savings account as a bonus. Christian Baptism took place the previous midnight—secretly, in a dark church, while the pastor's son kept watch. In *Question 7*, the full-length sequel to the Luther film, the new pastor soon finds more evidence of his parishioners' struggle against the atheist police state: aging

Falsely convicted of "an attempt to incite to murder," Pastor Tritschler of St. Jacobi's boards truck enroute to five years at hard labor.



Lindsley Schepmoes is an assistant director of the Lutheran Laymen's Movement for Friendship in New York City.

## What Kind of Man?

"THE COMMUNIST INFORMERS have reported our names to authorities in the Soviet Zone," residents of Moelln told Lutheran film producers last summer. Nevertheless, townspeople of this West German village only five miles from the border, turned out in hundreds for six weeks to help film the \$400,000 sequel to the award-winning Luther movie.

Moelln, renamed "Osterstadt" and located across the border, hit U. S. screens last month as *Question 7* made its premiere in seven cities. Theaters were packed; civic leaders and Christian spokesmen of all denominations were enthusiastic; the film critics were exuberant. "*Question 7*," said the Washington (D.C.) *Post*, "is sobering drama but a very fine film." The Roman Catholic Legion of Decency called the production "A-1 . . . a powerful motion picture . . . recommended to every movie-goer . . ." Said *The Christian Science Monitor* (Boston): "The Lutherans once more have sponsored a stirring, factually based drama which goes to the heart of a major issue in the fight between tyranny and freedom."

The major issue: "What kind of man will I be?" Torn between his Christian faith and a musical career which the police state grants to the politically "correct" only, 15-year-old Peter tries to compromise. But "buying time," as his father predicted, never works for long. *Time* magazine sums it up: "This picture . . . compresses in one patiently detailed and quietly harrowing episode the essential facts about the most massive, subtle and effective persecution in Christian history."

Lutheran Film Associates—composed of the six bodies which produced "Martin Luther"—expect that *Question 7* will open in 15 additional cities in April and throughout the nation in May and June.

Written by Allan Sloane and produced by Lothar Wolff (Louis de Rochemont Associates), *Question 7* has an international cast of 45 actors chosen from more than 250 interviewed (Moelln itself produced some real talent, especially among students). Representing the United Lutheran Church among the film's sponsors is the Lutheran Laymen's Movement for Stewardship, which invested \$88,000 in the production.

Frau Durfel has the choice of playing the church's organ on Sunday or teaching piano for a living; the barber jokes about dogs going West not to eat but to bark; a farmer cannot attend church because only on Sunday will the collective loan him farm machinery.

Personal harassments are a steady diet for Pastor Friedrich Gottfried. The surprise party welcoming him is prematurely broken up by the Inspector, who points out that the study is licensed "for religious education only." A spy sits in church on Sunday and takes distorted notes on

everything the pastor says or reads. Students inspired by the local Communist boss paint "Warmonger" on the rectory's walk after Pastor Gottfried refuses to sign a state "peace" petition. He is threatened with prison after two of his parishioners flee to the West (included in the Scripture for that Sunday were the words, "flee unto Judea").

But far more important than the grievances of adult generations is the state's drive to control children's minds. Communist teachers in public schools intersperse their lessons with the party line. Militant youth corps keep students' minds occupied after school hours. Social, cultural, and sports events are all permeated with propaganda. Worst of all is the restriction of higher education to those who are politically acceptable.

To separate the socialist sheep from the goats, state headquarters at Berlin distribute a questionnaire to all students: What are the most important occasions of my life? What is my stand on the Free German Youth Organization? What is my choice of profession? Question seven—What have been the predominant influences on my social development?—is deadly for a pastor's son. Fifteen-year-old Peter Gottfried, a talented pianist, sees his career fading away.

"If you trade your soul for a career, I don't care how well you play, how famous you become—you'll be nothing," Pastor Gottfried warns his son. The friendly Communist teacher, taking a special interest in Peter, urges him to cast off his father's "outworn ideas"; "we need music as well as bread and coal and houses," he says. When Peter accepts an invitation to represent Osterstadt at the state-sponsored Berlin youth festival, his father fears that the boy has unknowingly crossed the line. At Berlin Peter does in-



Dr. Daniel A. Poling, editor-in-chief of the *Christian Herald*, presents the magazine's Highest Merit Award to F. Borden Mace of Louis de Rochemont Associates and Robert E. A. Lee of Lutheran Film Productions, producers and sponsors of "Question 7." Film was cited "for its sensitive and powerful portrayal of the basic and uncompromising conflict between Christianity and Communism; its clear insights into the nature of religious freedom which is the foundation of all freedoms; the concern it evokes for our courageous fellow-Christians who live under Communist tyranny; and the technical excellence by means of which these achievements are realized."

deed make his decision; but the line he traverses is not quite the one Communist propagandists had plotted.

*Question 7* is the result of a conviction long held by Lutheran leaders: the story of Christian witness under an atheistic police state must be told in the free world—not for promotional or political purposes, but to arouse Christians lulled in an "affluent society." In Communist countries, to be a Christian means to stand up and be counted—often as an "enemy" of society.



# MAN TO MAN

by LAWRENCE M. REESE

## Words Without Meaning

"THIS WATCH is absolutely guaranteed," said the salesman. "Guaranteed for what?", asked the customer. And the salesman was stumped. Apparently no one had previously challenged his words. After all, a guarantee means that somebody is standing behind something—or does it? In this case the guarantee simply stated that the company guaranteed the watch. The little yellow slip said nothing about the length or nature of the warranty.

Do we frequently use words without meaning? We see a movie labeled "Adults only." Does the theater mean to protect youth from harmful experiences or will the "Adults only" sign increase patronage?

Junior returns from school and observes: "Boy, do I have a lot of homework!" What does he really mean—the huge amount if the lawn should be mowed or the amount he can hurry through if the gang wants to play ball?

Some of our most important words have a tendency to lose their meaning. "Love" is often reduced to cheap passion. "Freedom" can be reduced to mean merely the right to do as you please.

### Words With New Meanings

Our vocabulary today has also given

some words new meanings. Pizza is not a new word but it has new meaning for many Americans. Congo has been in Africa for a long time but today it is filled with interest and meaning. And how about all the medical and psychological words we now use. Anxiety is referred to in books, sermons, and conversations. We speak rather glibly of neurotic tendencies, Freudian concepts, complexes, compulsions, acceptance and rejection. Thanks to popular medicine we speak of cardiac cases, migraines, arthritic pains, hypertension and duodenal ulcers.

We have new and meaningful words for our economic life too. Recession, depressed areas, blue-chip stocks, tax-deductible, withholding pay, gold reserves—these are everyday words filled with real meaning.

The world of science has made its mark on the language of modern man also. We speak of astronauts, missiles, satellites in orbit, lunar probes, and sound barriers.

Now let's investigate some words associated with Christian faith and life. First let's note that while medicine, science, sociology, and other disciplines have many new thrilling words, there are

ome of us who cling to religious words and phrases which are stale and hackneyed. Roadside signs warn: "Repent!", "The Wages of Sin are Death," or "Back to the Bible." But what meaning do these words have? Or we use glibly grace, faith, salvation, good Christian or stewardship. And are we sure we know what we are taking about?

J. B. Phillips has been a great help in giving new meaning to Bible words and phrases. Reule Howe has taken ordinary words and phrases and given them new Christian meanings. Leonard Bernstein takes the language of music and breathes

new meaning into it. Robert Frost takes everyday words and gives them the touch of eternity.

Man to man, wouldn't this be a good time to check on the meaning of your conversation? Are you frequently uttering words without meaning? Or are you growing in your ability to say what you mean, mean what you say, and find ways to give words new and better meanings?

This is a most appropriate season to ponder anew God's great gift of language and to give God an opportunity to speak more meaningfully to ourselves, to others, and to him.



**THREESOME** of world religious leaders were together at recent World Council of Churches Executive Committee meeting in Geneva, Switzerland, and here paused to look over a treatise on "Orthodoxy." They are Dr. Franklin Clark Fry, ULCA and Lutheran World Federation president who is also chairman of the WCC committee; Dr. W. A. Visser 't Hooft, general secretary of WCC; and Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America.

*Colleges of the  
ULCA . . .  
Thirteenth in a Series*

## **WAGNER**

**ULCM's  
Convention  
College**



**by MIRIAM ZELLER GROSS**

Wagner students take the famous nickel ferryboat ride to Manhattan and its rich cultural and educational resources.

WAGNER COLLEGE offers the unique advantages of a liberal arts college amidst the beauties of an 80-acre wooded campus, plus the unparalleled cultural, recreational and scientific resources of metropolitan New York. This same advantageous locale enables Wagner to draw upon the top intellectual and cultural leadership of the world's greatest city for guidance and public appearances.

The College offers more than 125

courses in 25 major fields and confers the degrees of B.A., B.S., and B.S. in Education. Also available is a two-year program leading to the degree of Associate in Applied Science. The Graduate School offers courses leading to the degrees of Master of Science in Education and Master of Business Administration. The School of Nursing, with which the State of New York and New York State hospitals cooperate closely, prepares graduates for

responsible posts in nursing and public health.

Education majors do practice teaching in the Wagner College Nursery School and in the Staten Island public schools. Cooperative arrangements between Wagner and the New York and Valparaiso Universities' College of Engineering give Wagner engineering students high level opportunities, and Wagner's proximity to large chemical plants and other industrial organizations provides yet further opportunities for Wagner students.

Faculty members are drawn from 114 universities in 26 states and 9 foreign countries. They speak 24 languages in addition to English. Among faculty members are numerous authors, a world renowned authority on ancient civilizations, and a brilliant scientist who has been a co-worker with three Nobel Prize winners. The ratio of professors to students is about one to 13.

Campus buildings include Main Hall, with classrooms, chapel, laboratories, faculty lounge and Student Center; Cunard Mansion with classrooms and business offices; Frederic Sutter Gymnasium; the Music School Building, Alumni House, Education House, President's House, and two dormitories each for men and women. Guild Hall, a beautiful women's dormitory completed in 1951, and the new dormitory for men command beautiful views of the New York harbor and skyline.

Hormann Library, nearing completion, will eventually house 120,000 volumes and seat 440 people in various study, browsing, and lecture rooms. Next buildings in the Wagner Quadrangle will be Knobel Chapel, the Hall of Science, and the Student and Conference Center.

Wagner is justly proud of its affiliation with the United Lutheran Church in America through the Synod of New York

and New England and the Synod of New Jersey. It takes pride in its affiliation with a church founded by one of the great individualists of all ages, whose heritage of intellectual honesty, integrity, and courage set an example for all men, irrespective of race, creed or color. Through this affiliation Wagner has built its program on the basic facts of faith and learning, believing that teachers belong to a ministry whose object is to develop the whole individual: soul, body, intellect, and will.

Administration and faculty members, as well as students, appreciate the continued support of both of these synods and the activities of their representatives on the Board of Trustees and the Development Council. Members of the Wagner family are gratified to have the synods represented by individuals devoted to the deepest and finest purposes of higher education from the Christian perspective, willing to devote their time, thought, and prayers toward the building of a greater Wagner.

The College recently gained national publicity through a gift of six Flemish Renaissance tapestries from the Hearst Foundation, a gift which probably constitutes the greatest art treasure on Staten Island. These tapestries, concerned with the Story of Noah, are scheduled to hang in the new library and proposed chapel. Other national publicity was concerned with the tour of the 50-voice Wagner Lutheran Choir which gave 30 concerts in 17 states, during February 1960. The Choir sang to capacity audiences in several cities and at Grace Cathedral, San

---

*Mrs. Gross is college editor at the ULCA's Wagner College, Staten Island, New York City.*

Francisco, where the Mayor gave Dr. Sigvart Steen, choir director, the Key to the City.

Gratifying is the fact that Wagner is one of six New York colleges whose graduates in Education enjoy complete certification reciprocity under the "Eleven State Reciprocity Compact" signed thus far by nine states. Wagner was the first privately supported college in the State of New York to receive automatic certification of its students in Elementary Education.

A few months ago, the Voice of America taped a radio broadcast in German at Wagner College for rebroadcast behind the Iron Curtain, the purpose of the broadcast being through life at Wagner, to inform those people about life in a typical U. S. liberal arts college. November 1960 witnessed an even more noteworthy rebroadcast from Wagner College to behind the Iron Curtain, when Bishop Otto Dibelius, president of the World Council of Churches and spiritual leader of more than 80 million Germans, addressed members and friends of the Wagner College family.

Believing that a Christian college must concern itself with the failures as well as the triumphs of its students, Wagner has strengthened its guidance and counseling work, with the addition to its staff of Dr. Richard Gordon, well known physician, psychiatrist, and author of the much discussed book "The Split Level Trap." Wagner also maintains a counseling and guidance service under the Deans of Student Personnel. Each student is assigned a faculty adviser to aid in working out study programs and to give guidance in scholastic and personal problems. A well qualified chaplain is available at all times.

The basic religious program at Wagner is centered primarily in the provisions for worship in the present auditorium-chapel.

Under heavy demand as a lecture room, concert hall, and theatre throughout the year, the auditorium also functions daily as a center of worship. Church-on-the-Hill, as the Sunday service is called, is now in its fifth year. Services are held every Sunday of the academic year when the College is in residence, with the pastors of the College church, ordained members of the faculty, the chaplain, and visiting pastors as preachers.

Church-on-the-Hill is regarded as an additional service of worship of the College church, Trinity, Staten Island. Under the same auspices, the Holy Communion has been available on the campus throughout the time that Church-on-the-Hill has been conducted as a weekly service. In response to the student demand for more frequent celebrations of the Holy Communion, the sacrament is offered on Wednesday mornings at 10 o'clock during Advent.

Having been founded in the interest of education for the ministry, Wagner College feels a strong concern about the men and women it sends on to further preparation for service in church occupations, and it endeavors to hold the church occupations as well as the central Christian concept of vocation constantly before its students.

Practically all of Wagner's 1,215 students from 15 states and 13 foreign countries come from homes with church affiliation. Most students living on campus, which group supplies virtually all campus leaders, are members of the Lutheran Church.

During the past year, scholarship monies available for Wagner students reached a total of \$85,000, much of it earmarked for Lutheran students. Worthwhile students may also earn \$100-\$400 a year at jobs in laboratories, the dining hall



The veranda of Guild Hall is a popular place for study and relaxation.

libraries, offices, and campus grounds. Other types of aid include various loans and grants-in-aid.

The trustees of Wagner, together with faculty and administration members, have given careful thought and have endeavored with the information at hand to chart a strong realistic course for the future of the College. Present plans provide for an orderly growth to 1,500 full-time students within a five-year period; to 2,000 full-time students in 20 years; at the same time maintaining both an even balance between men and women, and the present ratio of resident and non-resident students.

About 50 per cent of Wagner's 1959 graduates are in graduate school; two are studying abroad on Fulbright Scholarships. Other graduates are taking advantage of proffered domestic scholarship and teaching fellowships.

Being the only Protestant church-related liberal arts college in the five boroughs of New York City, it is fitting that Wagner continue its tradition of

civic aid and share its facilities with various Staten Island and Metropolitan religious, social, and civic groups. Thus its gymnasium has served as a concert hall, a ballroom, and lecture hall.

The College continues to work toward a maximum use of campus facilities throughout the year. During the summer of 1960, more than 1,800 people from 36 states and several foreign countries took advantage of campus offerings. Students from 58 other colleges and universities came to secure additional credits, and conference groups utilized the campus buildings and equipment. Among such organizations have been the Queens Federation of Churches, The National Council of American Baptist Women, Pre-Missionary Conference, The Lutheran Laymen's Movement for Stewardship, Pastors' and Laymen's Institute, New York City Writers' Conference, The Little Leaguers, The Protestant Council of New York City, Concord Baptist Church of Christ, Medical Technicians, The New York Section of the American Chemical Society, and several groups from the National Council of Churches. Next August 1-3 the College will be host to the 1961 convention of United Lutheran Church Men.

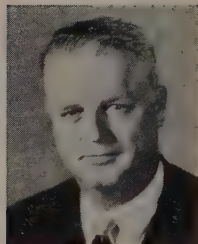
Wagner was named in memory of George Wagner of Rochester, young pre-seminary student whose parents gave the College its first "permanent" home.

Great changes have taken place since Wagner College was founded at Rochester in 1883 with six students, \$100, and a few dedicated instructors who taught for love. Surely the prayers of the founders, Pastors Alexander Richter of Zion Church, Rochester and George H. Gomph of St. Paul's in nearby Pittsford, have been abundantly answered.

# VIEWS

## from Headquarters

by J. H. OETGEN



HOW OFTEN in our daily lives we fail to stop and say a little "Thank You." We expect to receive, but fail to show our appreciation. Perhaps we don't even take time to give thanks to God for the many wonderful blessings we enjoy.

The ULCM units of the Rocky Mountain Synod were asked recently to schedule a night in which all men who were leaders of the congregations would be invited to the ULCM meeting and recognized for their contribution to the work of the congregation. We do not seek to glorify man, but it seems appropriate that we should take time to express our appreciation to those who have given so unselfishly of themselves for the Glory of God.

We could not begin to say a personal thanks to all the men who have contributed to the ULCM Evangelism Program. However, as we begin our 1961 King's Men Crusade, we should say thanks to those who have helped develop this program over the years.

Dr. Charles Brobst of Telford, Pa. developed this program while serving as Director of Evangelism for ULCM. Dr. Brobst has served ULCM for many years as a vice president, a member of the executive committee, and contributor to LUTHERAN MEN. Among the men of the church, he has many friends who en-

joyed his column in LUTHERAN MEN over the years and enjoyed his warm friendship at conventions of the men's auxiliary.

It was during the Lutheran Evangelism Mission that our King's Men Crusade became known throughout the church. Dr. Robert W. Stackel, former director of Evangelism, was pleased that ULCM was concerned about increasing church attendance and reclaiming inactive members. United Lutheran Church Mer worked closely with the Department of Evangelism, ULCA, during the LEM and it was during this time that the Rev. E. Dale Click edited a new King's Men manual giving special emphasis to worship in church and worship in the home. Dr. Stackel felt very strongly that we should seek a prevention of inactive membership by emphasizing family worship.

The King's Men Crusade in 1961 has a "new look." It has an attractive new manual edited by the Rev. J. Bruce Weaver, director of Evangelism of the ULCA. This new manual of eight pages—with a fold-out back cover giving a typical schedule for King's Men Crusade—should be most helpful to many congregations.

With a budget of only \$250 formerly Secretary Earl Bader and Dr. Brobst be-

gan promoting the King's Men program throughout the church in 1954. Through the support of Honorary Life and In Memoriam Memberships additional funds were made available. While Howard L. Logan served as executive secretary the King's Men manual was revised and furnished free to all ULCA congregations to help increase church attendance and reclaim inactive members.

United Lutheran Church Men says a special word of thanks to our friends who have helped us in the development and promotion of the King's Men Crusade. I am sure that those who have been brought back into the mainstream of the

life of the church will be eternally thankful.

Perhaps as you conclude this article you can think of a friend who has dropped out of church. Why not stop now and call him on the phone. Tell him you have missed him and invite him to church on Sunday.

Even with all our talk about "program," we are primarily interested in individual souls precious to our Lord. Make it a point to ask your pastor if your congregation is planning to have King's Men to help regain inactive members. Better yet, call him and offer your services.

## ULCM Honorary Life Memberships

June thru December 1960

### *Canada*

Lloyd Faber, St. Peter's, Kitchener, Ontario

### *Central Pennsylvania*

Christian S. Seaman, Shell's, Grantville

### *Central States*

F. Gordon Johannsen, St. Matthew's,

Omaha, Nebraska

Herbert A. Schroeder, St. Mark's,

Bloomfield, Nebraska

### *Florida*

A. H. Gross, St. Paul's, Tampa

J. F. Shealy, St. Matthew's, Jacksonville

J. W. Doster, St. Matthew's, Jacksonville

J. H. Fairall, St. Matthew's, Jacksonville

The Rev. John D. Sheppard, St. Matthew's, Jacksonville

Theodore L. Fields, Trinity, St. Petersburg

Robert Morris, St. John's, West Hollywood

Wale Stoughton, St. John's, West Hollywood

### *Georgia-Alabama*

Wess H. Hand, St. Matthew's, Atlanta, Ga.

Lee Holum, Birmingham, Ala.

Ed Rinker, Ga.-Ala. ULCM

William M. Jenkins, St. Matthew's,

Columbus, Ga.

Ralph Loney, St. Matthew's, Columbus, Ga.

J. T. Walters, Holy Trinity, Elberton, Ga.

### *Illinois*

Harold V. Boos, Illinois ULCM

William D. Johnson, Decatur ULCM

Herbert Iveson, St. Luke's, Elmhurst

Roy G. Lundahl, Illinois ULCM

### *Indiana*

John Steiner, Holy Trinity, South Bend

"Pete" Miller, Holy Trinity, South Bend

### *Maryland*

John Turnbaugh, Upperco Parish, Upperco

George H. Berger, Resurrection, Wheaton

Merle Cain, Reformation, Washington, D.C.

### *Michigan*

Robert Rupp, Augsburg, Detroit

Bert Morris Sr., Augsburg, Detroit

### *New Jersey*

Fred Landgraf, Christus, Pennsauken

Ralph F. Bingemann Sr., Christus,

Pennsauken

Harold D. Kahley, Holy Trinity, Nutley

### *New York & New England*

Donald W. Ahrend, Immanuel, S.I., N.Y.

William Lloyd, Trinity, Wayandanch, N.Y.

Samuel Seatiffe, St. Paul's, Byram, Conn.  
 Howard L. Logan, NY & NE ULCM  
 Robert White, Zion, Utica, N.Y.  
 Efenger Bartholomew, Grace,  
 Hartford, Conn.  
 The Rev. Herman B. Miller, Redeemer,  
 Utica, N.Y.  
 Howard L. Logan, Pennsylvania  
 Ministerium ULCM  
 The Rev. Herman B. Miller, Western Conf.  
 ULCM

#### *North Carolina*

Floyd W. Lyerly, Sr., St. Matthew's,  
 Wilmington  
 Billy L. Vanderfond, St. Paul's,  
 Statesville  
 The Rev. Donald R. Deal, St. Paul's,  
 Woodleaf  
 Rifton D. Apple, First, Greensboro  
 Don Applegate, St. Mark's, Charlotte  
 The Rev. John H. Sigmon, Calvary,  
 Morgantown  
 Ike H. Kearney, Piedmont District ULCM  
 O. J. Rhyne, Our Saviour, Dallas  
 The Rev. Karl U. Kunn, Ebenezer,  
 China Grove  
 Charles Eugene Bowman, St. Paul's,  
 Newton



**LEADERS** of the Evangelical Church in Germany (EKID) for the next six years are Dr. Kurt Scharf and Dr. Hans Puttfarcken. Dr. Scharf replaces Bishop Otto Dibelius of Berlin as chairman of the EKID Council; Dr. Puttfarcken, a leading official in the Ministry of Justice of the West German State of Hesse, succeeds Dr. Constantin von Dietze as president of the EKID Synod.

#### *Ohio*

The Rev. James L. Lumadue, Emmanuel,  
 Elyria  
 The Rev. Herbert W. Veler, D.D.,  
 Ohio ULCM

#### *Pacific Southwest*

Sidney Bennett, St. Andrew's, Van Nuys  
*Pennsylvania Ministerium*  
 Francis Ekbold, St. David's, Philadelphia  
 Clayton W. Farber, Trinity, Bowmanstown  
 William H. Thomas, Jacobs-Outwood  
 Parish  
 Russell Felty, Jacobs-Outwood Parish  
 The Rev. George P. Mocko,  
 Jacobs-Outwood Parish

#### *Pittsburgh*

H. Wesley Henry, Pittsburgh ULCM  
 Arthur J. Durst, Redeemer, Pittsburgh  
 The Rev. Hans O. F. Simoleit, Beaver &  
 Ohio Lutheran Men Association  
 Joseph Loeffler, First, Beaver Falls  
 J. Russell Barley, Holy Trinity, Beaver

#### *South Carolina*

Bernard Wingard, S.C. Central Conf.  
 ULCM  
 S. J. Rawl, Pisgah, Lexington  
 Ray S. Rawl, Pisgah, Lexington  
 A. Lee Rawl, Pisgah, Lexington  
 David E. Roof, S. C. Central Conf. ULCM  
 Jenkins L. Richardson, St. Michael's,  
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 H. S. Coogler, Christ, Columbia  
 Alton S. Frick, S. C. Central Conf. ULCM  
 R. E. Shull, S. C. Central Conf. ULCM  
 J. H. Rawl, S. C. Central Conf. ULCM  
 Louis F. Ostendorff, St. Andrew's,  
 Charleston  
 Thomas F. Koon, Piedmont District ULCM

#### *Texas & Louisiana*

Richard Haak, St. Andrew's, Goliad

#### *Virginia*

George Lovelace, St. Timothy's, Norfolk  
 Donald O. Lambert, Christ, Fairfax

#### *West Virginia*

Mrs. Earl L. Bane, St. Thomas,  
 Charles Town  
 D. W. Reiter, Grace, Fairmont

#### *Wisconsin*

William Kemp, St. Peter's, Janesville  
 Albert Ellis, St. Peter's, Janesville

# SCOUTING

by AUBREY MAUNEY

## A Boy Scout Retreat



WHEN THE WORD Retreat is mentioned we think of a period of quiet fellowship in meditation on life in relation to faith and religion. To one in a retreat Christ should become very real in every life experience. It concerns the affairs of life but there is a contemplation apart from the regular affairs of life.

From this premise it is hard to think of calling a large gathering of active Boy Scouts a retreat. Yet the sponsoring of scouting in our Lutheran churches is promoted, and rightly, for the purpose of developing boys into good Christian citizens for leadership in our communities and churches of the future. And it is doing just that. Through the leadership of the pastors as chaplains and in their fellowship with scouts working for the Pro Deo et Patria church award many boys are led to think of the ministry as their calling.

This year, August 18, 19 and 20, the ULCM of North Carolina will sponsor the Tenth Annual Scout Retreat at Lutheridge Assembly, Arden, N.C. More than 400 Boy Scouts, Explorers and leaders representing 25-30 Lutheran-sponsored units are expected to attend.

In the beginning this gathering was called a Camporee and there always are these features: outdoor camping, recrea-

tion, scoutcraft, athletic events, and swimming.

But emphasis is placed upon Christ-centered scouting and the 12th Scout Law: "A Scout is Reverent." Devotions are held first thing in the morning at flag-raising ceremony, and at the closing of the campfire program in the evening.

A very effective point was reached in the Saturday evening program last summer when, just as one of the troops closed a candle-lighting ceremony, the satellite "Echo" passed over. The master of ceremonies took this opportunity to deliver an informative satellite lecture. This was followed appropriately by the devotions in which the chaplain gave the admonition that scouts should be echoes for Christ.

Certainly by such an experience boys may look directly for the light in their lives to Christ—and through the reflection of that light on theirs, be drawn to Christ and draw others to him also.

Thus far North Carolinians think of their Scout Retreat as unique in that it is the only retreat sponsored by a religious organization in the United States for Boy Scouts. They feel that it has been so fine an experience that it may soon not be unique, but rather a feature in every area of Lutheran scouting.

# LCMA

## A report from the Lutheran Church Men of America

by **CARL H. JACOBSON**

DR. H. FREDERICK KILANDER, president of the Lutheran Church Men of America, actually proposed extending the church-related scouting program to outer space! While this kind of forward-thinking might still be a few years premature, the Lutheran Church Men of America councillors in the Chicago hotel room did receive reports of work on a worldwide scale.

One of them concerned the activities of Lutheran chaplains at the Colorado Jamboree, a report significant for its emphasis on the Lutheran worship services attended by over 3,000 scouts, and the work of Lutheran personnel involved in physical arrangements.

The Lutheran Church Men president was referring to the program—past, present and future—of the National Lutheran Committee on Scouting, an agency of the LCMA. His council group had earlier in the day heard the Rev. Frans Victorson, chairman of the National Lutheran Committee on Scouting, allude to the fiftieth anniversary year of scouting, in which Lutheran Committee on Scouting members played an important part. One of the outstanding contributions made to the program and the church-at-large was a series of meetings held in thirteen cities

throughout the United States and Canada to tell the story of the Lutheran scouting emphasis to Lutheran pastors. These meetings, which included luncheons and dinners to which the Lutheran pastors were invited as guests, were made possible by a grant from the Lutheran Brotherhood Life Insurance Society.

Thus, the National Lutheran Committee on Scouting, with its nerve center located at 123 East Grant Street, Room 214, Minneapolis 4, Minn., has become a truly national factor in the vast network of boys' work operations in many states. According to the records compiled by general office secretary Miss E. Genevieve Stivers, 1,088 Pro Deo et Patria Awards and 75 Lamb Award were granted during 1960. It is far and away one of the strongest projects on the agenda of the men's auxiliaries of the affiliated or cooperating Lutheran bodies.

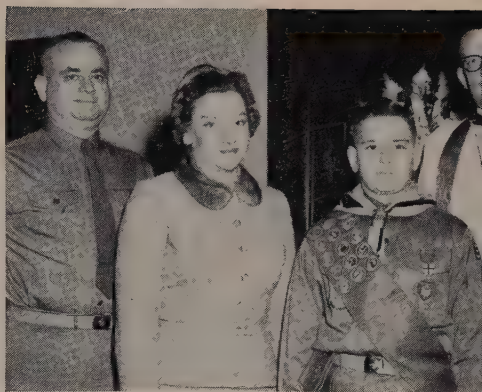
President Kilander had other good news to tell his councillors. He pointed to the 1960 report submitted by Loren Ness, director of the chaplaincy project

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*Carl H. Jacobson is executive secretary of men's work in the Augustana Lutheran Church.*

During the past year an unprecedented number of Lutheran seminarians served as chaplains in 30 scout camps across the nation. Undoubtedly, a greater number of camps will be served in 1961 if additional chaplains can be recruited. The group also heard the Rev. C. Oscar Leonardson relate the activities of the Editorial Committee for Uniform (Inter-Lutheran) Topics. The program topics prepared by this committee are being used by a majority of Lutheran men's organizations.

The Lutheran Church Men of America has done and will continue to do much to develop working relationships between Lutheran men involved in the total LCMA program. Here, on a mutual interest level, the men of The American Lutheran Church, Finnish Evangelical Lutheran Church of America (Suomi), Augustana Lutheran Church, the United Lutheran Church in America and, on a cooperative basis, the Lutheran Church—Missouri Synod, and the Lutheran Free Church, work *together* as a team. Only through their combined efforts, as channeled through the National Lutheran Committee on Scouting, was it possible to bring to the 1960 Jamboree, Anssi Hilke, the Finnish Lutheran scout who was a guest of the committee during his stay in the United States. Only through such a team effort can the Lutheran Church Men of America offer a \$500 scholarship for an individual engaged in Lutheran men's work, chosen by the Committee on Higher Education, for his further study at a university or in comparable educational experience." Only through such cooperative endeavor will Chaplain Bengt O. Midboe receive the liaison assistance he requested in his remarks concerning the National Lutheran Council's Bureau of Service to Military Per-



**PRO DEO** et Patria award was given to Thomas B. Leonard at Calvary, Spencer, N. C. on February 12. With him at the altar are his father Scoutmaster A. B. Leonard, mother, and Pastor Harry L. Gruber.

sonnel program.

All this planning and action took place at the annual meeting of the Lutheran Church Men where the following men were reelected to office: Dr. Kilander of East Orange, N. J., president; E. A. Anderson of Washington, Ill., vice president; Carl W. Johnson of Ishpeming, Mich., secretary; and Archie B. Baardseth of Minneapolis, Minn., treasurer. Elected to serve as executive committee members were R. H. Alexander of Sioux City, Iowa, and Aubrey Mauney of Kings Mountain, N. C.

The 1961 Conference of Lutheran Church Men will be held August 17-19 at the Hotel Duluth, Duluth, Minn., where new program ideas will be explored, more team efforts ushered forth, and the men of the Lutheran church will accept new responsibilities in many and varied fields of activity either in or out of this world. The last conference was held in Rock Island, Ill., in 1957.

# NEWS of Men and their Activities

Chairman George Schwarz of the 1961 *ULCM Convention* Committee reports that a package price of \$25 has been set for convention delegates and visitors—adults, that is. If you care to bring the youngsters along, price for those under 18 will be \$20 if registered before July 1, \$22.50 thereafter. The August 1-3 event at Wagner College, Staten Island, N.Y. is a great opportunity for you to spend your vacation in the Capital of the World — just a nickel-ferryboat ride away! And—you can arrange to take advantage of the inexpensive college facilities from the Sunday before to the Sunday after the convention, if you like. Contact the ULCM office in New York. To find out what kind of a place the college is, read the article on Wagner in this issue of *LUTHERAN MEN*.

\* \* \*

*Ohio Synod ULCM* (known to Ohians as ULCMO) will conduct five Missions for Men throughout the synod April 24-28. They will follow the theme "Which Expressway Are You Traveling?"

\* \* \*

To strengthen ULCM work in *Rocky Mountain Synod*, three area workshops were held March 1, 2, 3 in Denver, Colo.; Albuquerque, N.M.; and El Paso, Tex. New program in the synod is specifically designed to encompass "all the men of the church." Leading in the workshop presentations were Dr. Leeland C. Soker,



**WILLIAM H. HALL** of Calvary, West Chester, Pa. was 1960's last ULCA Lamb Award winner. Presentation was made at a congregational meeting by his Pastor, William H. Ralston. Others in the photo are Mrs. Hall and sons William Jr. and Jerry. Bill is a committeeman of Troop 433, a member of the Order of the Arrow, and a leader in district and council activities. Active in his ULCM, he serves as co-chairman of the music and worship committee.

president of synod; Larry Burkey, president of the synodical ULCM; Theron Jensen, synodical ULCM secretary; area chairmen George Blake, Earl Beuthell, Robert Kosley, Johnny Watson and Barney Spohr; and Jack Oetgen, ULCM executive secretary.

\* \* \*

Dr. Paul C. Empie, executive director of the National Lutheran Council, has

been given the *Commander's Cross* of the Federal Republic of Germany in recognition of his efforts in German church reconstruction, material aid and refugee repatriation. Among other United Lutherans who have been so honored in the past are our President Franklin Clark Fry, and Dr. Clarence C. Stoughton, president of Wittenberg University.

\* \* \*

Robert C. Snare, director of scouting for *East Allegheny Conference*, Central Pennsylvania Synod ULCM, recently wrote a terrific letter to all congregations promoting concern for an active scouting program. Are your scouting promoters promoting?

\* \* \*

The Rev. Walter R. Kraemer, Missouri Synod pastor who was—along with



**R. REUBEN K. YOUNGDAHL**, pastor of Mount Olivet Lutheran Church, Minneapolis, has agreed to lecture next year on church management to some 1200 Moslem theological students at Tehran University. He is shown here with Dr. A. Foruzanfar, head of the university's theological faculty, who extended the invitation while Dr. Youngdahl was visiting Tehran. Mount Olivet (Aug.) has about 10,000 members and is the largest Lutheran church in the U. S.



**MISS ALMUT EGGERT** and Erik Schumann, German film personalities who appear in "Question 7," are welcomed to Washington, D. C. for the film's World Premiere March 2, by Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council Division of Public Relations; and Miss Olinda Roettger, who holds a similar post for the Lutheran Church—Missouri Synod.

the ULC's Dr. Carl F. Yaeger—an associate secretary of the *Lutheran Service Commission* for the past ten years, has resigned to accept the pastorate of Grand Lake Lutheran Church, Oakland, Calif. Together with Dr. Yaeger, Pastor Kraemer has been responsible for exemplary Lutheran cooperation in a most important work (see LUTHERAN MEN, March 1961).

\* \* \*

*Minnesota ULCM* recently held its annual Officers' Dinner in Minneapolis. This is a great, constructive idea that



**"DAVEY AND GOLIATH,"** new children's TV program produced by the ULCA's Department of Press, Radio and Television, received rave notices in leading cities across the country as it made its first appearances last month. Already being seen on nearly 40 stations, it is scheduled ultimately for more than 200 stations in the U. S. and Canada. Australian TV stations are interested, too. Series was produced under the supervision of PRT's Richard T. Sutcliffe.

many other state/synodical units might well emulate.

Convention of *Canada Synod ULCM* takes place April 15 at Bethesda Church, Unionville, Ontario, Pastor Richard A. Tubbe. President Howard Herter of Waterloo will preside, Jack Oetgen will bring a message from headquarters. Pastor Paul Eydt is scheduled to present "Little

Nuggets of Synodical History." Canada Synod was organized in the Unionville area just 100 years ago.

*Please take note:* The office of the National Lutheran Committee on Scouting of Lutheran Church Men of America has moved from 701 Second Avenue South, Minneapolis, to Room 214, 123 East Grant Street, Minneapolis 3, Minn.

*Clarence L. Neun* is not only president of the NY & NE Synod ULCM. The latest directory of New York Conference congregational unit officers reveals that the busy government worker is also president of his men's group at Holy Trinity, 65th St. and Central Park West in Manhattan.

*Indiana Synod ULCM* announces its annual Retreat to be held at Camp Lutherwald June 2-4 on the theme "Layman's Social Responsibilities." The unit's synodical convention comes up October 7-8 at St. Andrew's, Speedway, Indianapolis. Fred Anderson, publicity chairman, continues to do one of the finest jobs reporting events in his synodical ULCM.

Also in the Hoosier State—*Dr. John C. Seegers*, former president of the ULCA's Muhlenberg College, Allentown, Pa., has been appointed visiting professor of education and consultant to the president at Valparaiso University, Valparaiso, Ind. Valpo is related to the Lutheran Church—Missouri Synod and has on its campus the only Lutheran School of Law in the country.

"Merger at a new urban and university-oriented site is the solution which



**TWO STAR SCOUTS** were awarded the Pro Deo et Patria recently at New Jerusalem Church, Hickory, N. C., Pastor L. E. Cumbee Jr. The boys, Larry M. Bollinger and Jerry Lee Kahill, are shown with their respective parents, Mr. and Mrs. Lloyd M. Bollinger and Mr. and Mrs. K. C. Kahill. In the rear: A. C. Bowman, institutional representative; the pastor; and James P. Yount, scoutmaster of Troop 28, sponsored by the congregation's ULCM.

ould mean the greatest degree of meaningful stewardship of Lutheran resources" is the key statement in a 200-page report to be submitted soon to representatives of the *Lutheran Theological seminaries* at Philadelphia and Gettysburg. The two historic institutions have been exploring, through a Chicago firm of management consultants, ways to become more effective in the new Lutheran Church in America. A joint committee, headed by Judge James F. Henninger of Allentown, Pa., will consider the report in June.

\* \* \*

Watch for further *ULCM Convention* news next month. Besides the U.N.'s Andrew Cordier (reported last month), speakers will include William Muehl of the Yale Divinity School, Dr. William Hazareth of Philadelphia Seminary, and Dr. George Forell of Chicago Seminary. Dr. Franklin Clark Fry will be convention chaplain.



**ADDRESSING** the National Lutheran Council at its fellowship dinner during NLC's 43rd annual meeting in Detroit was the Rev. Kurt Schmidt-Clausen of Geneva, Switzerland, acting executive secretary of the Lutheran World Federation. Intent listeners are Dr. Raymond M. Olson, vice president of the Council; and Dr. Paul C. Empie, its executive director. Pastor Schmidt-Clausen succeeded ailing Dr. Carl Lund-Quist last year.



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# What Luxuries Can A Christian Enjoy?

by WILFRED BOCKELMAN

*No one questions the fact that our American standard of living is constantly spiraling higher. Pressures are being exerted on every side. It is only natural to adopt the economic level of the community in which we live. Modern advertising exerts every possible effort to make us buy things we don't really need. Industry also insists that we must buy in order to maintain a high level of production and economic security.*

*What does the child of God say to these things? Is there a point beyond which the Christian cannot go with a good conscience? Do we merely follow along with the crowd, or do we dare to assume a position which we hold to be uniquely Christian. These are some of the problems which will be tackled in this discussion.*

THIS TOPIC has to do with a man and his possessions. And in America he is likely to have quite a few possessions. Is it wrong for a Christian to be wealthy, even moderately wealthy?

Let's begin by throwing together a number of thoughts on this general subject, gathered from a few Scripture passages that seem to have a bearing. Then, let's see if running through them we can find three or four general statements or questions around which we can center our evening's discussion.

## **Let's Begin with the Bible**

*Luke 12:15-21.* This is the parable of the rich fool, the man who was so con-

cerned about having barns large enough to house his grain that he forgot to take care of his soul, which God required of him that night. Note particularly the fifteenth verse: "And he said to them, 'Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions.'" That's a particularly good statement for Americans to remember.

*I Timothy 6:6-11.* Just in case you might be tempted not to look up this

---

*The Rev. Wilfred Bockelman is associate editor of Lutheran Standard. This is the Inter-Lutheran topic for May.*

## THE INTER-LUTHERAN TOPIC FOR MAY

Hymn: "Before the Lord we bow"

Psalm 85

Scripture Reading: Philippians

2:1-13

Hymn: "From ocean unto ocean"

The Presentation of the Topic

Prayer, followed by the Lord's

Prayer

Hymn: "Where restless crowds are  
thronging"

passage, we will quote the entire six verses:

"There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs. But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness."

Note particularly that this passage does not say that money is the root of all evils, but rather the love of money. Is it possible to have a lot of money and not develop a "love of money"? Or on the other hand, is it just as possible for those who do not have much to be equally guilty of developing a love for money, because they are constantly lamenting

their poverty-stricken condition and wishing it weren't so? If the well-to-do need to be reminded that the love of money is the root of all evils, then perhaps the not-so-well-to-do need to be reminded that "there is great gain in godliness with contentment."

### What About the Commandments?

*Exodus 20:17.* "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's."

According to the Lutheran tradition of numbering the Ten Commandments, this verse contains both the Ninth and Tenth Commandments. We're apt to overlook them, or at least not attach much importance to them, for in this twentieth century who would want to covet a neighbor's manservant or maidservant, or ox or ass—even if he had any of these?

But this commandment has a very definite bearing on today's world and culture. A very free translation of it would be, "Beware of keeping up with the Joneses." Just because Mr. Jones has the latest model car (his twentieth century ox or ass) and just because Mrs. Jones has the ultimate in an automatic dryer and washer (her twentieth century manservant and maidservant), don't feel that you just can't live unless you can have them too—particularly if you can't afford them. Just because the Joneses have a five-bedroom stone rambler with a maple-paneled recreation room and a walkout basement, don't feel that you have to have one too.

### Is It Wrong to be Rich?

Now let's ask a vital question: Is it essentially wrong to be wealthy? You remember the story of the rich young ruler.

# 1961 ULCM Convention

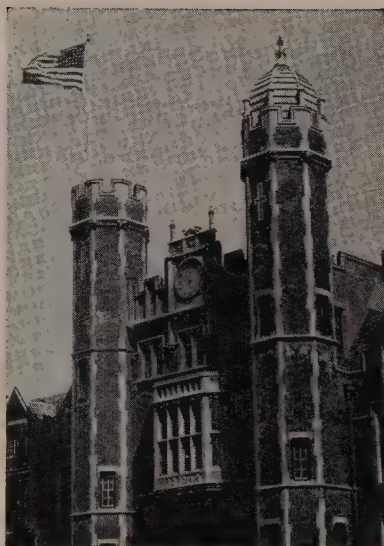
**August 1, 2, 3**

*at*

*Wagner Lutheran College*

*Staten Island, N. Y.*

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True, Jesus told him to sell all that he had and give the money to the poor. But was that because it is essentially wrong to have money or to be wealthy? Are there not other instances in Scripture where Jesus did not demand that a person give all his wealth to the poor?

Zaccheus, upon his conversion, vowed to give half of his goods to the poor, and Jesus does not seem to have insisted that half was not enough. Then, too, there is Abraham, probably one of the wealthiest men in the Old Testament, together with David and Solomon. In the New Testament we have reason to believe that Nicodemus was a man of wealth. But nowhere is there any indication that any of these men were required to give up their wealth.

But then again, there is this difficult statement of Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:24). What shall we make of these seeming contradictions?

## **Some Basic Considerations**

Let's set down some basic considerations. Material wealth and the possession of material wealth are not in themselves evil. God himself is wealthy. Our problem sometimes is that we have a peculiar depression complex. Somehow we get the feeling—entirely unscriptural—that there is some particular virtue in poverty, as if God himself were poor.

To return for a moment to the story

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of the rich young ruler, he was not commanded to give away all his wealth because the wealth was evil in itself; but he had allowed his wealth to come between him and his God. The same with the rich fool who was so concerned about finding enough room in his barns to store all his grain. His sin was not that he had so much grain, but rather that he was so concerned about it that he had no time to be concerned about his soul.

We have already referred to several—Abraham and Zaccheus, particularly—who were not required to dispose of all their wealth. Then, too, there is the statement of Paul in Philippians 4:12, 13: "I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Here's where the secret lies—in *knowing how to get along with riches as well as with poverty*. Perhaps one reason most of us are not rich is that God in his mercy knows we would not be able to live with wealth. We would be pos-

essed by our possessions instead of possessing them. We would let our riches come between us and our God.

### How About the Advertisements?

This whole problem brings with it many ethical considerations, on many of which equally consecrated Christians have a difference of opinion. For instance, is it moral for the advertising profession to deliberately try to make people unhappy with what they have so that they will buy new things, often when they cannot afford them?

To be perfectly fair, however, it ought to be asked whether this is just our impression of what they try to do. Undoubtedly there are some unscrupulous advertisers just as there are some unscrupulous people in all professions. Precisely what is it that the really honest advertisers try to do? (If you have an advertising man in your congregation, you may want to invite him to participate in a panel discussing this.)

### Should I Buy on Credit?

How about buying on credit? Is this essentially immoral? To what extent should you buy on the installment plan? If in considering this question you decide that everybody should pay cash for what he buys, don't fail to take into account what would happen to the economy of the entire country if nobody bought on credit.

This writer recalls hearing an address by an economist who was a minister of the Brethren Church. He said that he was brought up to believe and he still believed that he ought to pay cash for everything. At the same time, he said he was well aware of the fact that if everybody did this there would be mass unemployment throughout the country in two weeks.

We cannot ignore the fact that our whole economy is based on credit. To a great extent we are victims and part of a system over which we have little or no control. But the question is, do we just have to go along with the crowd, or can we adjust our own personal and family living in such a way that we don't have to become victims of the trend of the times?

### Are Price Supports Immoral?

If you live in a rural community you may want to discuss the morality of price supports. There will be two sides to the question and you may well get into a heated argument. Probably no one specific answer can be given that will satisfy all; yet the fact that Christian people will spend an evening asking some of these questions will have a wholesome effect.

Is it moral for agriculture to produce and produce for the sake of making more money when there seems to be no market for some of the products?

The problem becomes even greater when we consider the fact that much of our higher standard of living is due to the fact that we still live on a war—or at least a defense—economy. Are we unhappy if there are mass lay-offs at the defense plants? Ought we not rather to be glad that there is a lessening in demand for weapons of war?

Management and labor confront this same problem. Is anything really gained by increasing wages, as long as it merely increases the cost of living which more than eats up the increase in wages? Of course, the question must also be asked, is the increase in wages that sends up the cost of living? These are some of the many problems facing Christians.

(There will be the danger that the discussion may become quite emotional

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## wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of The Upper Room, men and women from the four corners of the earth bear witness for their faith. Each year, in this one number, the preachers and pastors stand aside and only laymen speak. The meditations they contribute are among the most inspiring of all the year.

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and degenerate into a mere exchange of opinions which are not really informed or which are based on half-truths. It's important constantly to ask, "Are these accusations really true, or have we just commonly accepted them without really checking on their accuracy?"

### Suggestions for the Leader

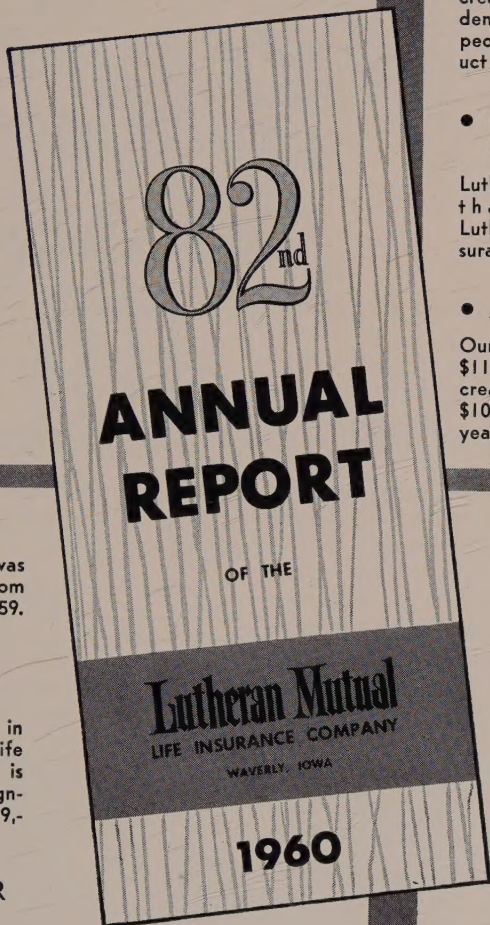
This topic can easily be presented in one of four ways: (1) On the basis of the material found in the article, one individual could develop a 15 or 20-minute presentation, to be followed by a discussion of some of the questions listed throughout the topic. (2) The topic contains enough questions that after a brief introduction by the leader, the group should be ready for a discussion of the questions. (3) A panel of three or four could be selected well in advance of the meeting and each of them assigned to talk on one specific question. (4) Perhaps you would want to have a more or less formal debate. One side could argue that our country is "going to the dogs" because of our high standard of living, our credit buying, our constant "keeping up with the Joneses," etc. The other side could argue that this is merely the trend of the times and that it, in fact, brings many blessings, and that we just have to learn to live under this system and let our Christian witness be heard.

It seems to this writer that the key to discussion of this problem has to do with covetousness. To what extent is a Christian able to have a rather high standard of living and not be so much dominated by his wealth that God is crowded out? To what extent may a Christian have a desire for the "better things of life" materially without having this desire become such an obsession for him that it affects his spiritual life?

Can a Christian learn from St. Paul the secret of knowing how to abound and how to be abased, "in any and all circumstances" to face plenty or hunger, abundance or want?

No one can answer this for him. He must do it himself. Perhaps a discussion of this subject will enable him to set up acceptable standards by which to judge.

# HIGHLIGHTS of 1960



- **INCREASED BUSINESS**

We issued \$18,916,515 more life insurance than the previous year, an increase of 23.1%. Evidence of the confidence people have in our product and our company.

- **INSURANCE IN FORCE**

Lutherans now own more than \$620,000,000 of Lutheran Mutual life insurance.

- **ASSETS**

Our assets now total \$118,723,745, an increase of more than \$10,000,000 in the past year.

- **INCOME**

Total for 1960 was \$21,101,354, up from \$18,722,180 in 1959.

- **SURPLUS FUNDS**

An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now \$9,560,234.

- **RESERVE FOR DIVIDENDS**

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